

KOREA MISSION FIELD.

VOL. II.

SEOUL, KOREA, MARCH 1906.

No. 5.

A Group of Local Preachers.

BY REV. E. M. CABLE, CHEMULPO.

The first District Conference of the West Kyeng Keui and Cheung Chung do district convened in Chemulpo last October 15th at which were present a goodly number of class leaders, exhorters and

their Presiding Elder, Rev. E. M. Cable, and his co-laborer Rev. C. S. Deming.

Beginning at the upper left hand corner in the row standing is Hong Seung-ha, who has been a Local Preacher for seven years. Two years ago he went to Hawaii and preached to his countrymen there with good success. Taking sick he was



A GROUP OF LOCAL PREACHERS.

local preachers. This being the first session of a District Conference since the organization of the Korea Mission into an Annual Mission Conference, it becomes an interesting historical fact in Korea Methodism

At the close of the Conference I took the Local Preachers of the district and had their pictures taken in order to preserve their likenesses as well as the historical fact of the Conference. In the above cut appear the faces of all the na-

compelled to return to Korea, whereupon his arrival he was so much improved in health that he again took up the work here. He is a man possessed of a strong personality, and an able leader of men. He preaches what he believes and is fearless in his denunciations of sin, and untiring in his efforts to get men to leave off their sins and believe in the Savior of the world. He is one of the strongest advocates against strong drink and the use of tobacco in every form, placing the

former. At present Mr. Hong is in charge of one of the circuits on the large island of Kangwha. Eight churches and more than 500 souls are committed to his care. During the last few weeks Mr. Hong has been called upon to pass through deep waters of affliction and sorrow, but through it all he has exhibited an unflinching faith and trust in the Heavenly Father.

Next is Kwon Sin-il, a Local Preacher of about seven years standing. His life is a living testimony of his profession of faith. Kindness, sympathy, love and patience are graces very marked in his life. Although not so strong a preacher he has a deep, rich Christian experience and lives the Gospel before his fellow men. Last year some of the Christians from a neighboring island came to me and said, "Moksa. (pastor) we know Kwon Sin-il is not a good Chinese scholar but he is a new man and we would like to have him as our preacher." The heathen of his city when learning that I might possibly change him said, "Please let him remain here just one more year." What a remarkable testimony to the life of a Christian preacher in Korea. Mr. Kwon's work is confined to the islands, where he has labored with marked success.

Kim Kyung-il, a Local Preacher of four years standing, comes next in order. He promises to become a strong preacher and pastor. Mr. Kim is a very humble, lovable and attractive person and is a living testimony of what the gospel can make out of a heathen. He has a circuit which he travels faithfully and hundreds look up to him as their spiritual adviser.

Pok Chung-chai was licensed as a Local Preacher six years ago and is today one of the most trusted, steady and careful men in our ministry. Previous to his conversion he was a government official of some repute. The wonderful

story of his conversion and delivery from death would grace any page of church history.

I have watched his career with interest and admiration. In the hours of sore trial and affliction, when six members of his family were taken away one right after the other, his faith was unwavering and he said, "Though he slay me yet will I trust him." When cast into prison for Christ's sake he said that it was one of the happiest occasions of his life, and while in bonds he improved the opportunity by preaching to the prisoners. In the crises of the infant churches he has often been the man for the emergency. His zeal and devotion to the cause of Christ and the church is unswerving and in any crisis that may come to the church he can be relied upon to do the right thing. Mr. Pok is now in charge of a great circuit with probably more than 2000 souls.

Ha Chun-taik was licensed to preach as a Local Preacher four years ago and has served the church faithfully. He has been very successful in opening up new work. His calm, peaceful temperament makes him a favorite with the Koreans. I have been told by the Koreans who know him best that he never gets angry. Mr. Ha's work is partly on the islands, and partly on the main land.

In the row sitting at the left is Pak Sei-chang a Local Preacher of a little more than three years standing and although a young man he bids fair to become a strong rugged minister. Since his conversion he has become an entirely new man in his habits of life. His zeal in the cause of Christ is unbounded and I make no exaggerations when I say that he is the most faithful itinerant I have on the district. The thought of himself is lost in his affectionate love for the brethren and his work for the Master. Mr. Pak has a large circuit in-

cluding eleven churches with a good membership.

Kim Keui-pom next in order is the only native deacon on the district, being ordained deacon by Bishop Moore in 1901. He with Kim Chang-sik was the first ordained deacon in the Methodist Church in Korea. I have worked side by side with him for more than five years and am in duty bound to say that in every instance he has more than proved himself worthy of the trust and confidence reposed in him by the church. There never is any doubt as to which side he will take. He has a deep spiritual nature and has had a marked Christian experience which enables him to not only bring faltering men to a decision but to feed their minds and hearts on the essentials of the Gospel. His life has been a glorious monument to the cause of Christ in Korea.

Son Seung-Yong has been a Local Preacher for four years, during which time he has proved to us the wisdom in placing him in this sacred relation. He comes from the gentry class and with his learning and experience becomes a most valuable addition to our ministry. It was a great struggle for him to give up all the ideas of his exalted gentryism but in doing so he put himself in a position to be greatly used of God in the salvation of this people. For a long time he tried to be a Christian and a yangban (gentryman) but finding the two entirely incompatible he decided once and forever to give up the latter and he came to me one day and said, "Moksa I can call every one my brother now." He is an indefatigable worker and his love for the Church has become a passion. Mr Son is now assistant pastor in Wesley Church, Chemulpo, where he is rendering most valuable service.

Last in order is Yi Yong-Chu, a Local Preacher under Rev. R. A. Sharp

in Chung-Chung province and up until the time he fell from grace was one of our most promising preachers. It is hoped that he will profit by the present discipline and come up all the stronger and better for the experience.

A Country Trip.

BY E. D. FOLLWELL, M. D., PYENG YANG.

Having decided to spend a few days with our native Christians away from Pyeng Yang, I left home Saturday morning at half past eleven in a sedan chair carried by four men, accompanied by a man who carried my bedding and food box, and my helper Mr. Kim, for Keui Hem, distant some fifteen miles. The day was bitterly cold, and travelling very uncomfortable although I had on a thick winter suit of clothing, knitted jersey, spring overcoat and heavy winter overcoat. In addition to these things my feet were enclosed in padded cotton stockings reaching to my knees, and my feet and limbs covered with five blankets. Fortified in this way against the cold we travelled to our first stopping place. We had two wide rivers to cross in small boats for there are no permanent bridges across any deep and wide rivers in Korea, though a few stone ones, very crudely built over shallow rivers may be seen here and there. Heavy loads, horses and cattle are taken across deep rivers in large flat bottom boats. In the rainy season every river becomes greatly swollen and flows very rapidly making it dangerous and often impossible to cross.

It was five o'clock before we arrived at Keui Hem where we were made welcome by the group of Christians at that place, Whatever the faults and failings of this people may be, and there are very many, inhospitality is not one of them. Hospitality is one of the national characteristics of the Korean people.

Most of the houses of the poorer class consist of but two rooms each eight feet

square, and a kitchen smaller yet in size. Many houses have but two rooms in all. My quarters must be seen to be appreciated. A room eight feet square, six feet high, two sides only being covered with very dirty native paper, the other two sides and the ceiling having no paper at all, only mud plaster, and cobwebs hanging from every corner and crevice. The mud floor was covered in part with several layers of dirt, and scattered round the room are sacks of beans, buckwheat, old clothes and bedding and various household articles. In addition to these things, by the time my camp cot and bedding are spread out, also my food box you can easily see that there is not very much available space left. My quarters are not heated. You know the people warm their houses by means of parallel flues underneath the floor. The fire is started in the kitchen, and the heat travels along these flues from one room to the other. The first can be made very comfortable, but the heat is about exhausted by the time it reaches the second and third room. The house I am in has two apartments, and in the one next to my own is the master, two sons, my helper, and the man who carried my cot and bedding. It is often a choice whether you will bunk in with this number in an eight foot square room and eat and sleep with windows tightly closed so that scarcely any ventilation is possible, or take the spare room to yourself which though unheated permits you to be alone and sleep in comfort with the door open. In this case I chose the latter.

When I arrived I was hungry, so ordered supper. We are used at home to at least sit comfortably at a table spread with a white tablecloth neatly laid, while around you are scenes pleasing to the eye, but the room I have described to you does not present any such picture. One must shut the eyes entirely to everything around and think of nothing but

the food he is eating. My dining table is the top of my food box and the straw covered floor, and my white tablecloth a piece of native paper, but I make a good supper from the box of supplies brought from home. One of our Bishops once said that he thought the missionaries could easily put a small pack on his back and with but little foreign food live on the produce of the country, but while one can eat an occasional meal, or even subsist for a few days on such a diet, it has been proved by many of our missionaries that such a course is not wise. The ordinary native food consists of boiled millet or rice, raw turnip and cabbage pickled in brine, salt dried fish and red pepper sauce. If one could get nicely prepared native food such as is eaten by the better class of Koreans we might be able to do well, but when one is itinerating in the country such a thing is almost impossible, so that there is no one now who travels any distance but who takes his own food and lives as well as circumstances permit, for at best travelling in Korea is tiresome and disagreeable.

The next day, Sabbath, is bright and clear, one of those beautiful December days so often seen in north Korea. We gathered for morning service in our native church with some thirty in attendance. This building, like every other native country church, was erected without any outside help. Every one is self supporting, paying its own repairs, light and fuel. Very many country churches are not more than thirty to forty feet long by eight or ten feet wide and may be cost in actual cash some thirty or forty dollars, but this nearly always means a great deal of self-denial and sacrifice on the part of the people, and each church has its own leader who without any remuneration takes charge of the Sabbath and weekday services besides teaching and visiting as time permits. I believe that the personal testimony of

our native Christians and self support are two of the greatest causes of the rapid growth and strength under God's blessing of our Korean church to-day. We have at Keui Hem a membership of forty eight. At our morning service we had a profitable time and all thoroughly appreciated it. Afterwards we travelled ten miles to Yo Po. Here our numbers are small. A few years ago we had an attendance of forty, but persecution arose, and the people expected the missionary to protect them from the oppression of the officials, but in this they were disappointed and nearly all left the church. We spent the night at Yo Po after holding evening service at which twelve gathered, and next morning crossed over the river to Nong Kang, five miles distant. There was much floating ice which made it dangerous to be in our frail boat, but after much effort we reached the shore safely.

The people at Nong Kang are mostly well-to-do farmers. Work amongst them was started about six years ago, but with very little result until last year when the son of one of the leading families definitely decided to become a Christian. Other members of his family soon followed his example as well as members of other families, but several were persecuted in many petty ways for their belief, and were ordered by the parents to sacrifice to the spirits of their ancestors. They refused, saying that "Jesus people, did not sacrifice to the spirits. These young men have thrown away all their heathen forms of worship, read and study the Bible, keep the Sabbath and lead different lives to what they did a year ago. What better proof than this that old things are passed away and all things have become new?"

Leaving Nong Kang, beautifully situated in a fertile valley, we ascended the hill and travelled through magnificent country to Pyeng Yang. On our way we

rested at one village where an old man met us with the remark: "Have you come in peace, honorable Sir? Are you a missionary?" After replying in the affirmative he told me he was a "Jesus believing man," but was old and ignorant of the things written in the Bibles and would I be so kind as to explain a certain passage in John's Gospel? Off he ran to his home to bring his testament bidding me await him, and in a few moments returned and I was able to explain the text and clear up the doubts in his mind. It is the childlike simplicity of the people that impresses you wherever you go. The great need in all our work is for missionaries to teach and care for the thousands of young native Christians in all parts of the land. Everywhere you hear the cry, "come and help us." The people are weary of their devil and ancestral worship, and are longing for something better. They are eager for the Gospel. Can we refuse to bring to them the same blessings that we have received? The time is now, as never before, to bring to this people the glorious liberty of the Gospel as it is in Jesus.

A Dorcas Society among the Korean Christian Women.

BY MRS. O. R. AVISON, SEOUL.

We were needing bed-linen and clothing for the Hospital and it came to me like a dream—why should the Korean women not help their own sick sisters and brothers? At least there must be some among our own Christians who have enough of the love of Christ in their hearts to want to do this. So I had a talk with our Bible woman about it, asking her what she thought about it and telling her of our Dorcas Societies in America, what their object is, the good they accomplish, etc. She thought it would be a good thing so we organized our Society on January 5th and had

eight women to begin with. I had sheets ready for them to make. They consisted of two breadths of unbleached muslin to be sewed (hemmed or top-sewed) through the middle and then the hems basted in afterwards. I gave each one a sheet to make and, after explaining the purpose for which we had met, telling of the numbers of such Societies we had at home and the good they were doing, I had the story of Dorcas read from the New Testament and then, knowing that, unlike the women of America, they had had little or no opportunity to read and so improve their minds, instead of letting them just talk and gossip with each other, I had our girls' school teacher, who happened to be one our number and is a good reader, read Pilgrim's Progress to the others as they sewed. They seemed to enjoy it greatly and when she was tired reading we sang together some of the hymns that all were familiar enough with to sing without books. The reader explained as she went along so all could understand, and answered questions, having arranged before hand that questions would be in order at any time as we wanted all to understand and enjoy the story. Before dispersing we had a cup of tea and a piece of cake. Each finished a sheet in the afternoon. All seemed to thoroughly enjoy the afternoon and we hope to have many more such pleasant as well as profitable times together.

Our Bible woman first visits and talks with waiting patients who come to the dispensary every day, telling the same old story. Some listen well and invite her to their home to tell them more, which invitation she is always eager to accept and make good use of, and then others don't want to hear at all. The other day one woman said, after listening a while, "Well, according to your story, my parents and all my friends who have died are gone to hell. What pleasure would there be for me to go to

heaven alone even though it be a good place? I want to go where they are even though it's ever so bad, if there is a place to go to after we die." Another woman down by the big stream where she often goes to preach as there are many women gathered washing there, said, "Why! have you died and come back or how do you know there is a place to go to after we die? It is all nonsense; nobody knows and you are crazy. We are just like a fire, when we die we just go out after a little smoke and that is the end." Again, another woman, who had had her leg amputated at the Hospital and became a believer while here and was visited to see whether her faith was remaining steadfast, said that while she believed all right and had no desire to lose her faith she was being persecuted greatly on that account and could not telp wishing that she could just die and go to that good place. "Yes, but," said the Bible woman, "don't you have a responsibility now as well as a privilege. You must not mind the persecution but bear it patiently for Jesus' sake who has borne much for you, and help bring your husband and family to believe this doctrine as you do, so they can go too to this good place." She was delighted and greatly comforted to feel that there was something for her to live for. She cannot walk of course but she is a good reader and now that she is a believer may be the instrument of bringing many to the Savior, more, perhaps, because she cannot go about and do other things which would make her too busy to do this. She visited another woman from Chemulpo the same day, who was on a visit to her friends here. This woman said "Why, I have known of the Church in Chemulpo and that they had many believers but I supposed all could read who went there and as I could not read I did no go, supposing it was not for me." But when she

heard that she could believe even though she could not read and that there was no rice to pay and that there was a good place to go to after she died, she wept, the tears rolling down her cheeks, saying, "Was there ever such love shown to anyone? Can it be true? And is it for me? I am so glad and so happy. From now on I shall believe this Jesus doctrine and try to learn more." Another woman in the same house had heard many times but as yet had not decided.

The Bible woman visits the inpatients individually every day, talking with them and teaching any who cannot read to do so and she visits them in their houses after they leave us, often going many miles to do so. She has visited many of the villages near here and is going from house to house entering every house outside the South Gate where possible; she has even been to the sorceress' places and visits the mountain streams and different places where the women are gathered washing. She is keeping a record of all who believe, all the visits she makes, all the tracts and books she distributes, and all who come to the dispensary from day to day, so her time is very full. She reports to me every day and as I am not privileged this year, on account of home duties, to go and do with her, it is a great comfort and pleasure to hear her reports and be able to direct her and help a little in that way from day to day. God is using her and I am sure we will have your prayers that she may be blessed and prospered in the good work He has put in her hand.

Korean Kite Flying.

BY MASTER FOSTER BECK.

On the first of December all Korean boys begin to fly their kites.

These kites are made of different colored papers, over a framework of thin bamboo sticks.

They differ very much from an Ameri-

can kite because they have no tail, and the shape is almost square. The boys do not make their own kites but buy them at the stores, for from about a half cent to five cents in American money. A few days before the fifteenth of February, which is the last day of the kite season, the Korean boys write on their kites a wish for a good blessing throughout the coming year, and for the kite to carry away all sickness and bad luck from their entire household.

If a kite were to fall down in your yard on the last day of the kite season you would be allowed to take the kite, but if you used it after the sixteenth day of February, it would be considered an insult, and the boy who owned the kite would be very much afraid that the kite had not taken away the evil spirit from him, and that his house would be destroyed, and that his parents would die.

After this date no boy is supposed to fly a kite until the beginning of the next kite season.

Conversion of a Mountain Spirit House Keeper.

BY REV. G. M. BURDICK, SUWON CIRCUIT.

I made a brief trip to O Moi last fall, going and returning in one day. The faithful leader of our group in that place is a native doctor, with large patronage in all that surrounding region. I sat in his little office, talking with him familiarly on various phases of the great theme of our religion, while purchasers of the native medicines came and went, some stopping to chat for some time with the doctor. I noticed in particular one intelligent, pleasant faced man who sat in the room until it was nearly time for me to leave. When it came time for me to go all the customers had gone except this one man; and as it was my custom to have prayer with the leader before I left, I inquired if it would be convenient for the doctor if I did so this time. He

readily assented. Upon this the visitor arose to leave. I remarked, that, while any one was at liberty to leave, if they so desired, they need not feel obliged to leave because we were about to engage in prayer. The man, however, went out without waiting for prayers.

Perhaps two months later, Dr. Scranton and I were in O Moi together for a few hours one day. We called at the doctor's office again; and outside the door I was introduced to a man, who wore the large mourner's hat; and was told that this was a new believer. This large hat, when worn, alters the appearance of a man to a considerable extent; and at first I did not recognize this man as anyone I had ever seen before. But in the brief service which we held in the newly finished chapel in this place, the man, who was present, according to custom removed the big outer hat; and then I recognized him as the same man I had seen on the previous occasion in the doctor's office.

Dr. Scranton's theme was prayer; and throughout his talk this man gave reverent and close attention. At the close of the service, Dr. Scranton asked each person, one by one, if he had prayed that morning. The first row were all boys and young men; and not one had prayed that day until the doctor came to this new believer; and he at once promptly replied that he had prayed. I was again impressed with the man's countenance; and became interested to know more about him. I found that since I had previously seen him his father had died, hence his mourning garb. Then I learned that he, his father, and his grandfather had each in turn been the owner and keeper of a mountain spirit house, easily seen from the church at O Moi, on top of a nearby hill.

At about the time of his father's death this man had become interested in the new faith; and, through the instruction and persuasion of the leader of the group

at length decided to become a Christian. A member of the household, I think a sister of the man now became insane, or, as the Koreans say with perhaps more accuracy, became "possessed of the devil." She grew violent; and the believers in the group met daily to pray for her; but for more than a week there was very little improvement. At last she grew better; and thereupon the family gave over to the church, as mementoes of the victory, all the garments and various fantastic decorations connected with this spirit worship. The man himself gave the house also to the church; and the group is planning to have it removed this spring, and brought down by the church to make of it a boys' school building. The family are now rejoicing in their newly found soul saving worship.

This man is an intelligent Chinese scholar, of the upper class of society. He attended the recent training class at Suwon for a part of the session, and showed signs of really intelligent understanding of the doctrine. I am hopeful over his future.

Mrs. Kim and Mrs. Chang.

BY MRS. J. R. MOOSE, SEOUL.

The first named of these was an earnest Bible woman who had gone out early in the morning with a good number of Gospels and Hymnals strapped around her waist. As she visited from home to home strengthening a weak sister here and teaching an unbeliever there, she came, in the course of time, to the home of Mrs. Sin, where she met for the first time the above mentioned Mrs. Chang, who had for many years been a most energetic sorceress. Her neighbors knew her as one possessed of a legion of bad spirits and even her husband had learned that it was the part of wisdom never to oppose her in any matter. This afternoon she was sulky and scowling and sat alone muttering some

strange and weird sounds as if in communion with some unseen powers about her. While Mrs. Kim spoke to the members of the household about the wonderful peace which Christ gives to His followers, Mrs. Chang suddenly ceased her mutterings and exclaimed: "What is that you say about peace? Yes, yes I want peace but I don't know where to find it." Then drawing nearer she said: "Tell me quickly; I must know." The two sat near together now and the contrast in their faces was most marked for Mrs. Kim's beaming with smiles and sunshine bore witness to the truth of her teaching, while Mrs. Chang's strained expression told of the deep agony and bondage of her soul. They sat in earnest conversation for hours when, with a look of determination written upon her face, the sorceress said: "Yes your words are good and true and from this time forth I am going to be a Christian. If, as you say, I have to throw away all my fetish and worship only one God come with me and help me do the fearful work. I feel very much afraid to pull all the devil's property out of my house and I don't know how I am going to get a living when I throw away the business of a sorceress; but I have decided."

A little later, in the chill and darkness of the night, the two women with long veils closely drawn about them threaded their way through the narrow and crooked alleys to a neighboring vicinity. The house was quickly entered and the work of destruction began. As the articles dedicated to his satanic majesty, one after another, were piled upon the roaring fire, Mrs. Chang imagined that the evil spirits might be calling to her from the forked tongued flames as they wrapped themselves around the fetish and leaped high into the air; but Mrs. Kim assured her that God is able to protect, even from the power of evil spirits, those who put their trust in Him.

When all this rubbish had been properly disposed of and the two had knelt together in prayer, Mrs. Kim bade the sorceress sleep in peace and then went to her own home. But feeling very much interested in the woman she called the next day and found Mrs. Chang very happy. She said "I have something to tell you. Just think; that husband of mine says he is going to be a Christian too and now we really have peace in our home. But do you know that when I first began to try to pray to God instead of to the devil there was such a load on my shoulders it bore me down; it was really physically painful and I could scarcely endure it, but that load is all gone now and I am so happy and thankful that I can not find words to express myself." "I too am very thankful," said Mrs. Kim.

Expansion at Mokpo.

From Personal Report of Rev. J. F. Preston, September, 1905.

December 19th, I assumed active control of the work entrusted to me at Mokpo and to the South. The following Sunday witnessed my first attempt at preaching in Korean—chiefly to my own profit, I fear—and I have kept up the effort steadily ever since, with increasing edification to my hearers, I trust. When the people saw the senior missionaries depart and heard me preach, they thought the bottom had dropped out of everything. Strong were the prayers and great the searchings of heart in those days, with the result that the congregation began to lean more upon the Lord and less upon the moksa (pastor). Spontaneous meetings for prayer began to be held, both among men and women. Of course the blessing came very soon in spiritual awakening and increased personal activity, which has continued to this day. A noticeable evidence of this is in the steady increase of the congregation, the attendance (which now ranges

from 200 to 300) having doubled during the past year, until now the building is overcrowded, necessitating enlargement in the immediate future. Two examinations were held in fall and spring, with the cooperation of the older missionaries, at which communion was celebrated, six persons were baptized and ten received into the catechumenate.

One striking feature of the present situation at Mokpo is that for the first time the better element of the town is being reached. The list of names now ready for the catechumenate is not only the largest yet received, but includes nine well-to-do merchants and several hotel keepers. Last winter, a police officer became soundly converted, forsook his old life for a different occupation, and was received as a catechumen. He is now ready, with his family, for baptism, and bids fair to be the strongest man in the church.

Two agencies have been greatly used of the Lord to bring about this encouraging state of affairs. First is the medical work. Dr. Nolan has been able to do something for the people almost from the very start; but he has made himself increasingly felt in the last six months, in spite of enforced absences from his post, and the favorable influence of his work has been very marked. Second, the "sarang" (guest room) work. In December I fitted up a nice large room opening on the street, where a warm floor, good books and papers and in the evening a good light, attracted the Christians and the passers-by. In connection with the sarang we ran a book-room, the key of which was carried by the attendant of the sarang, from which ¥145.00 worth of Bibles and religious literature were sold, and thousands of tracts distributed. Here from the beginning I taught two classes each week, but almost every night groups were gathered for Bible study and prayer. From early in the spring, ag-

gressive work was attempted in the form of street preaching, and later, prison visitation, with great success. The Christians received a fine impetus to this work from Drs. Nolan and Forsythe, who started the prison work. At least one prisoner is known to have been converted, all are reading Christian literature, and many are interested, including a prison official.

The Sunday School has been maintained with increasing attendance of about one half the congregation. There are six classes, three of them taught respectively by Miss Straeffer, Mrs. Preston and myself.

The Boy's School existed feebly up to the first of February, with an attendance of eight, owing to the fact that one of the language teachers was used, who could give to the school only a part of his time. At the beginning of the Korean year, however, the Koreans raised 600 yang (100 of which was contributed by the missionaries) for their half of the running expenses, arrangements were made to obtain Mr. Yoo for all his time, and the school sprang into new life, the attendance now numbering 29. It has heretofore been run on native lines, but we hope soon to introduce Arithmetic and Physiology at least. The Bible has been faithfully taught.

A gratifying spirit of liberality has continued to characterize the church. In addition to the money for the school just mentioned, all current expenses have been met, ¥6.32 contributed to the Bible cause, and ¥13.02 for delegates to the Council. Nor is this all. Last May, at a quiet gathering of representative men in my sarang, they subscribed ¥6.70 PER MONTH towards the salary of a colporteur, who was selected from the congregation and put in the field two days later. This amount has been kept up. Adding all these items together, the total contributions of this church of 31 baptized members and 25 catechumens for the past year is 1,441 yang or ¥288.20, of which yang 218 (¥51.60) may be counted as foreign money.

The Korea Mission Field.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Editors. } C. C. Vinton, M. D.
 } Miss Sadie B. Harbaugh.

Annual subscription, including postage, 80 sen, or 40 cents gold.

Single copies 7 sen, four of same issue for 25 sen.

Subscription may be sent to

Mr. C. W. Hand, 156 Fifth Ave., New York,
 Rev. G. H. Jones, 150 Fifth Ave., New York,
 Rev. J. E. McCulloch, 346 Public Square,
 Nashville, Tenn.

Upon business matters address C. C. Vinton, Seoul, Korea.

The Union Publishing House.

Of the several "union" projects which have drawn general attention to Korea these past months, the one that partakes most of a purely business character is the one above named. It is a growth from the plan first broached nearly a year ago, having advanced from stage to stage as the understanding of the full situation grew upon those who were considering the problem.

When the missions met in September they each took action, approving the proposal of the Methodist Episcopal Mission for the expansion, upon a system of eighth shares, of the capital employed in the Methodist Publishing House; and several of them chose representatives to sit upon the joint committee which was to work out the details of the union. Upon taking up the project in its practical aspects this committee arrived early at the conclusion that the needs of the missionary community would not be met by merely providing enlarged printing facilities; that the so-called Publishing House was a misnomer, being in reality but a printing-office and bindery; that an adequate solution of their problem must attain to the establishment of a genuine publishing business, efficiently conducted in all its departments of manufacture and sale. The reasons which led to this decision are so many and involve so many considerations, that they cannot be given

space here. They have carried weight with all of the missionaries to whom they have been explained and to the members and officers of Boards in America.

Due consideration of the needs and of their powers brought the joint committee to organize provisionally "The Union Publishing House" of Korea and to adopt a series of "Articles of Agreement," which are designed as a basis of combination between the several missions and Boards. While the Board of Directors provided for in these "Articles" has gone forward with many preparations for a permanent organization and has even taken definite steps of decided moment, this action has been so guarded that no interest has been in any way compromised. No mission was under any constraint in the matter of approving the "Articles" or the steps taken, and such as have done so have acted in their own individual interest and that of their work. Financial obligations, so far as incurred, are at personal risk, and do not entail any responsibility upon the ultimate organization unless it shall choose to recognize them. The intention of the temporary organization was that of preparing the ground in all respects and hastening the project so far as sound business principles would allow. This intention is being fulfilled, and not only have the larger missions endorsed the steps taken, but their Boards also are giving a favorable consideration, are suggesting some minor but excellent changes in the "Articles," and are expected soon to give full permission for those "Articles" to be signed in such manner as to render them operative and create the Publishing House as an actual entity.

The "Articles" provide for nine, instead of eight, portions of capital stock, each of ten thousand yen, the ninth portion to be taken up by the Korean Religious Tract Society, if its trustees so decide entering its existing book-stock

and other assets in lieu of money. The two shares of the Methodist Episcopal Mission are likewise to be acquired on the acceptance of its printing equipment as their equivalent. The remaining six portions represent sums of money to be raised by the missions taking them up as a capital for the publication of books and other similar functions of the House. The other provisions of the "Articles" regulate the selection and powers of the Board of Directors, matters of liability, profit, withdrawal, and dissolution, and the character of the business to be conducted.

One of the steps taken by the provisional Board of Directors was to send one of their own number forthwith to America for the threefold purpose of gaining a speedy acquiescence by the several Boards there in the project formed; of raising the capital called for among the constituents of the Boards who should pledge it; and of obtaining the appointment of a practical publisher as manager of the Publication House. This step accords with a feeling found to be prevalent among the missionaries upon the field that the universal need for large numbers of Scriptures, religious books, tracts, educational, medical and theological books, the total absence of funds by which all but a very few of these can be published, and the fact that more than a hundred of these are now prepared in manuscript and awaiting issue, constitute a veritable crisis in publication. Dr. Vinton left Seoul upon this errand just before Christmas, and at the end of January reported from New York that the prospects of his successful accomplishment of the several tasks set him seemed bright. It is a subject of earnest prayer upon the part of many of us upon the field that God will provide all that is needful to enable us to fill this progressive land with a Christian literature.

A Great Work.

BY REV. C. E. KEARNS.

To the intinerator the winter class at the Korean New Year season marks the half way point in the year's work. At that time the country groups under his care are supposed to have been visited once and generally speaking about half the work planned for the period between annual meeting and the rainy season is done. The class marks the heaviest crash in the crescendo that begins after annual meeting and after the class come a diminuendo that finally 'peters out' with the rainy season when no man can work.

I have not done half of the year's work because four men could not have done it, but I have at least used up half the time and the results are perhaps half of the results that will come out in our next annual report. Since annual meeting I have visited about two thirds of the groups in my care, baptizing 660, receiving about 1,000 catechumens, administering discipline of various kinds, holding four classes, the largest enrolling over 500, the smallest under 200, organizing ten new groups, all of which begin with very encouraging outlook.

THE LARGEST CLASS.

The largest class in point of numbers ever held in Korea was the Syen Chyun winter men's class. The total enrollment was 1,140 men. Interest and average attendance compared with former years were excellent, the number of those leaving early being surprisingly small.

The class was taught in eight graded divisions, the smallest numbering 42 men and the largest 203. Dr. Baird of Pyeng Yang and Messrs. Welbon and E. H. Miller of Seoul assisted in the teaching and in leading evening mass meetings. At one of these evening meetings the subject of preaching to the

heathen was discussed and 1,190 days of voluntary preaching were subscribed.

Although the class was large there was very little confusion or friction, the thirteen Korean helpers handling matters very efficiently. On their shoulders fell a large share of the burden formerly carried by foreigners and they acquitted themselves nobly.

EUI JU ACADEMY.

A problem that came up during the class is a fair illustration of the temper of the church. Eui Ju city church with over 500 members and the center of 25 churches within a radius of 50 li containing an aggregate of 300 Christians presents a strong plea for an academy. They propose to donate school buildings and a residence for the foreign teacher and in addition 300 members of the "Eui Ju Academy Association" pledge themselves to give one yen per month for current expenses, yen 200 per month to be the salary of an American teacher and yen 100 to be used for fuel, lights, etc. All they ask of the Mission is to appoint a superintendent. It is of course impossible to promise them anything, but something ought to be done with such an opportunity. The Eui Ju churches form perhaps the strongest and most influential section of the Korean church.

A Chain of Churches.

From Personal Report of Rev. W. F. Bull, September, 1905.

One trip stands out prominently among the pleasures of the year. This was the overland trip to Kwang Ju in company with Brother Earle and our two helpers. Our objects were to see our new station, to see something of the country, and to do some preaching and tract distributing along the way. All of which we greatly enjoyed doing. We proceeded very leisurely, stopping wherever we could get an audience, and often

riding off from the road into the fields, hills, or villages to reach those in sight. On this trip we gave away between three and four thousand tracts, sold some three or four hundred calendars, and a few books. We expected to pass through reaches of untouched territory, but all the way to Chang Seng Pass we were finding signs of Brother Tate—his big footprints were everywhere. We also found some scattering ones, here and there, of Brother McCutchen. As soon as we crossed over this pass we began finding traces of our friends at Kwang Ju, which grew thicker and thicker as we approached that city. One of the first men that we spoke to after passing over into Chang Seng said that he had already decided to become a Christian and had given his word to Mr. Bell's helper. We were delightfully surprised to find that, instead of passing through a lot of untouched territory, there is already a chain of churches established all the way from Kunsan to Kwang Ju, though the links are much longer than we would like to see.

Severance Hospital.

This institution, which was opened in its new buildings in September 1904, has been carrying on its beneficent work without interruption ever since. Other institutions may close their doors at certain seasons but a general hospital must go on under all circumstances.

The seventeen months that have elapsed have proven the great need of this hospital in its present form. 16,000 patients have been treated in the daily dispensary clinic and 490 have been admitted to the wards, while a large number of visits to homes have been made by the physicians and their assistants. A considerable number of persons other than Koreans have patronized the wards of the hospital, the list including Ameri-

can, English, French Japanese, and Chinese, and the adaptation of the institution to this use is likely, in the future, to prove one of its most valuable features, more especially as the nursing department is to be strengthened by the addition of trained Japanese nurses, who will serve as head nurses under the direction of an American trained nurse, a sufficiently large staff of Korean women being under the guidance of the above to ensure the thorough care of every patient. Up to this time it has not been thought proper to place Korean women as nurses in the male wards, but the rapid changes in the ideas and customs of the Korean people and more especially the development of Christian principles and practices in such a large number have prepared the way for the introduction of this most desirable feature and many Christian women are now offering themselves for training as nurses, so that it is expected that ere long all the male nurses will have been replaced by women.

Those in charge feel that this will not only mark a new epoch in hospital practice in Korea but will enhance in a most material way the efficiency of the ward work. A definite course of study and training is being laid out for them, and the experience of the physicians lead them to believe that Korean women are capable of becoming very excellent nurses.

Many people ask what kind of cases are treated in the hospital, and while quite unwishful to say any thing that would have even the appearance of boasting we feel it only right that the question should be answered. And it can be answered in a general way by saying that practically all kinds of diseases are met with and treated with a measure of success which will compare quite favorably with that attained elsewhere.

In particular we may give a list of

some of the cases which have passed through the wards during the last seven-teen months.

Malaria, Typhoid Fever, Typhus Fever, Scarlet Fever, Pneumonia, Small Pox, Whooping Cough, Nephritis (Bright's disease), Trachoma, Ankylostomiasis, Filaria in the blood, Syphilis, Acute Rheumatism, Dysentery, Diarrhoea, Neurasthenia, Endemic Haemoptysis, Pulmonary Tuberculosis, Tubercular affections of glands, bones and joints, Bronchitis, Pleurisy, Scabies, Erysipelas, Hemiplegia, Paraplegia, Jaundice, Insanity, Delirium Tremens, Noma, Membranous Croup, Paralysis of bladder, Orchitis, Neuralgia, Conjunctivitis, Corneitis, Pyaemia, Broncho-Pneumonia, Asthma, Purpura Hemorrhagica, Concussion of Brain, Fracture of Skull, Fracture of Spine, Fracture of leg and arm, Otitis, Beriberi, Anaemia, Pelvic inflammation, Neuritis, Tonsillitis, etc.

Operations have been performed every day and often many times a day, both minor and major, some of the more important being as follows :

Eye—Cataract, Iridectomy, Extirpation of Eyeball, Ptorygium, Entropion and Ectropion.

Ear—Paracentesis of drum, Repair of pinna, Removal of polypi and other tumors.

Nose—Straightening of septum, Removal of polypi, Extirpation of adenoids.

Throat—Amputation of uvula, Extirpation of tonsils.

Abdomen—Ovariotomy, Herniotomy, Extra-uterine pregnancy, Gastrostomy, Hepatic Abscess, Paracentesis.

Amputations—Fingers, hand, arm, toes, foot, leg, thigh.

Excision of bones—Hand, wrist, foot, ankle, hip, jaw, skull, spinal processes, spinal laminae, ribs.

Curetting of bones—Hand, wrist, arm, foot, ankle, leg, hip, pelvis, ribs, sternum, scapula, skull.

Miscellaneous—Removal of tumors, Amputation of breast, Paracentesis of Chest for pleurisy and Empyema, Opening of abscesses, Cutting open of fistulae, Various operations on the uterus and other pelvic organs, Hemorrhoids, etc.

Another very important department of the hospital's activities is its medical school. Already several young men have had considerable instruction and training both in the foundation branches of Anatomy, Physiology, Chemistry, Bacteriology and Pathology and in the practical side of medical and surgical work, so that all minor operations and some major ones such as amputations, etc., are done by the Korean assistants under the supervision of one of the physicians, and it is expected that within three years or so from now it will be possible to graduate as regular physicians at least three or four of these young men who will be fitted to go out, if they so desire, to make their own way among their own people and extend more widely than could otherwise be done the beneficent influence of the hospital.

This is one of the greatest benefits which the hospital can confer on Korea, but it means an amount of labor on the part of the physicians which cannot be easily estimated, because text books in the native language must be prepared and all the teaching given in the native tongue—a performance the difficulty of which can scarcely be conceived by those who have not tried to do it.

However, these difficulties are being overcome and already textbooks have been prepared on Anatomy, Physiology, Chemistry, Materia Medica, and Bacteriology, while others on Pathology, Diagnosis of Disease and kindred topics are under way.

The financial status will be of interest to many who want to know how the

necessarily large expenses of such an institution are met, so we give the following items of expenditure and receipts.

RECEIPTS.

From Ward Patients	1,878.00
“ Dispensary	1,011.00
“ outside Korean Practice	85.00
“ Sundries	327.00
	<hr/>
Y	3,301.00

EXPENDITURES.

Food	2,768.00
Fuel	2,218.00
Light	635.00
Furnishing	492.00
Travel	135.00
Servants and nurses	1,049.00
Student Assts.	600.00
Literary Asst.	372.00
Medicines	2,863.00
Repairs	150.00
Preparation of Text Books	355.00
Sundries	440.00
	<hr/>
Y	12,077.00

Deficit in 17 months 8,776.00

This has been met as follows :

Receipts from practice of the two physicians amongst foreign residents	Y 3,414.00
Donations of friends	3,260.00
	<hr/>
Y	6,674.00

Balance of deficit Y 2,102.00, accruing during 17 months.

An analysis of the above financial summary reveals the following facts :

The expenses of the hospital outside of the salaries of the foreign staff has been 12,077.00 Yen for 17 months, equal to 8,520.00 Yen per year, but the imperative need of improving the nursing staff and the increase of the work amongst Koreans will certainly make the cost during the coming year 10,000 Yen.

Of this sum we may expect to obtain 2,500 Yen from the hospital patients, most of whom are too poor to pay even for the food which is supplied them, so that we may look for a deficit of 7,500 Yen which will be partly covered by special donations and the outside earnings of the physicians.

As stated above, however, one of the greatest needs of Korea is a medical school where students can be given both theoretical instruction and practical training in the diagnosis and treatment of disease and this can be better done in connection with such a hospital as this than in any other way, so it is proposed to extend the present teaching of a few students and provide further facilities for a thorough course in medicine and surgery. This will of course mean an increase in expenditure, and so provision should be made for a total income of 15,000 Yen, at least 10,000 of which ought to be definitely provided for by endowment or otherwise.—*The Korea Review*.

The Purchase of a Station site at Chong Ju.

BY REV. F. S. MILLER.

Property buying in Korea is a very difficult and risky task, as it is merely an exchange of money for an unregistered deed, and many frauds are perpetrated with false deeds. So we could have done nothing without "the man behind the gun," who really did about all the work, Elder Kim Hyong Kyong.

The committee had selected a choice piece of property on a ridge about sixty feet high, rising from the rice plain, a third of a mile east of Chong Ju city. We were entire strangers in the city, but Mr. Kim had made the acquaintance of a well-to-do druggist and his son, now promising enquirers. Providentially they owned one of the fields we needed, and

the brother of the old gentleman offered to be our broker in buying the rest. As he knew everybody around the town he was very successful.

The hill, lying so near the town and market, is valuable farm land and was divided into very small fields, so that we had to make fifteen purchases to obtain enough land for three houses.

Part of the land is a family cemetery and the descendants of those buried would not sell their grave sites for any money lest they should become a reproach to their neighbors. Such cemeteries are scattered all over the hills of Korea and interfere with nearly all our land purchases. However, word was brought us that, if we were determined to build near the cemetery, the family would remove the graves and accept a sum of money for the "removal" and then we could have the land for nothing. So we hope to see this obstacle removed soon.

We found the remains of an ancient monastery on the site and one of the oldest deeds was made by a Buddhist priest; so a Christian Mission station will stand on the ruins of a Buddhist monastery.

We also found where these ancient builders had burnt tile and even where they had dug their clay and thus discovered on our own property all the tile and brick clay we shall need. The tile makers declare it the best they ever used and tile makers like to blame their failures on the clay. Fine sand is found on the site and coarser building sand and loam are found on the river bank a few rods away; but timber is very scarce. Granite crops out on the property, should we desire to open a quarry.

Of the seven hundred and fifty dollars asked for the site and the book room and half-way-house at the railway station, friends of the station in Wilkesbarre have generously contributed five hundred and twenty five dollars, almost enough for

the site. We still need two hundred and twenty five dollars for the half-way-house and completion of the site.

The railway station is at a market town where our colporteur can have abundant opportunity to sell books when he is not on his rounds. A very desirable thatch house, containing rooms for the colporteur and his family, two eight by eight rooms for missionaries and two of the same size for book rooms, is offered to us for two hundred dollars. It is worth more but was bought by a friend of the station's before property rose in price when the railway was completed. We hope some one will donate us this money.

— — —

We are called upon to record the death of Rev. R. A. Sharp of the Methodist Episcopal Mission. Mr. Sharp died in Kong Ju, on March 5, after a short illness from typhus fever. Korea has lost a fine missionary, and the hundred or more groups of Christians which he shepherded have lost a fine pastor. We sympathize with these and, in tenderest love, with the brave little woman who stood by his side in his hard work and who is left alone to mourn his loss. An account of Mr. Sharp's life and service in Korea, and the great work he was engaged in in the south, will appear in the next number of this paper.

Rev. J. S. Gale, D. D., after another eight years' term of service, which has been alike highly valued by both natives and foreigners, is returning to America on furlough. Dr. Gale sailed on March 30 for Switzerland where he will join his wife and daughters, and will later return with them to the United States. Our loss for this year will be the gain of the home church, and there is much pleasure in store for those who will have the privilege of meeting and hearing this representative missionary from Korea.

Mrs. W. B. Scranton and her little daughter sailed for Switzerland on March 22. Dr. Scranton accompanied them as far as Japan. When Mrs. Scranton returns to the East, she will be accompanied by her daughter, Mrs. Porter.

Conversion Through the Scriptures.

BY REV. E. M. CABLE, CHEMULPO.

The work of my colporteur on Kangwha has been fraught with good success during the past year and he reports many conversions from the sale of the Gospels.

On one occasion he told me of two men who when asked to buy Gospels and read them made fun of him, deriding both the books he was selling and the Christian church to which he belonged, saying, "We don't want anything to do with the Westerner's books or religion." The colporteur reasoned and argued with them many long hours and finally succeeded in getting them to buy some of the Gospels. Out of curiosity these men who had made fun of him and his books read the copies of the Gospels. The words of the Lord, "My word shall not return unto me void," was verified in their cases for upon reading the Gospels they became troubled because of their sins and both came to the church, confessed their sins and asked to be enrolled as enquirers. One of these men is now a class leader in the church at Kangwha and the other an earnest Christian.

Happy Ye.

BY REV. JAMES S. GALE, D. D., SEOUL.

Ever Plenty is the name of a little village in the north land of Korea, tucked in behind the hills, unnoticed from the roadway, hidden from the greedy eye of the passing official, a group of thatched huts asleep, so quiet and still and lifeless they look from the top of the Long Snake Mountain. In the centre of the village there is a house facing south in which lived Ye Soon-wha, a man famous for drinking and riot and gambling. His son once came and said: "Father, our home is damned." "Our home is what?" said the father, and he took his son by the top-knot and tugged and beat him, till the village whispered, "There's a big

affair on at Ye Soon-wha's." Many days went by, while an old woman of seventy looked out from her darkened soul into a world that a lost son haunted. But she was a Korean woman and had learned to know that she herself was born lost: would live lost and die lost. It was not for her to speak or hope or pray.

Into this village came the news that one Jesus of Nazareth, born somewhere, Son of God, was moving among men. People had gone crazy about him and had cut themselves off from the ancient customs of their country. Two or three from the village of Ever Plenty were caught by the doctrine. There was a celebration in the foreigner's home up on the hill, something was going on about Jesus' birthday, and the doctrine folk were invited. A man with one eye, from the town of Ever Plenty, was there. They had a tree decorated with wonderful things, that were divided among those present. He with one eye got a Testament, a towel and a cake of soap. The Testament he would learn to read, the towel he would tie around his head on hot days in summer and keep his brain cool, but the cake of soap was a mystery. What was it, and what would he do with it? He smelt, and the smell was good; he ate part of it but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on and finished it on his road home to Ever Plenty. He told his village friends that American food would never suit the taste of a Korean, but that the doctrine was true, every whit, and the taste of it just their own. Thus the rumor spread and a year went by.

In a little mud room eight feet by eight, floored with coarse reed matting, a man slightly gray is on his face, praying for his life. "O Jesus of Nazareth, Son of God, I'm a Korean, Ye Soon-wha, child of many devils. 'I am told You are come to save the lost, which is me.

My name is Ye Soon-wha, worst among men."

When he told me the story I marvelled that God could lead a Korean through such a wonderful experience. "I was at the limit of agony," said he. "Mountains high sin rolled over me, soul and body. I prayed, but there was no answer. Jesus Saviour would not touch my guilty soul. I was too vile and wicked. But one night in the midst of tears, great is his grace, my agonies went out and peace and joy came in. I have been singing ever since," said he, his face, once hard, tender and tearful. He had come with his mother, seventy-two years of age, to pay a call. "You know," said he, "mother's got it; no more idolatry, everything for Jesus. Praise the Lord!"

Ye used to ride about the country on a small donkey, selling pick and shovel heads at the market fairs. I once rode twenty miles behind him on his way to South Mountain. The picture I still see, perched high on his saddle-bags he guided the wee beastie that told by its long ears the workings of its soul. Its willing, nimble feet picked the way over the stony road so deftly I could not but think of that other little donkey announced by the prophet five hundred years, that carried Him up from Bethany to Jerusalem. How God has honored this homeliest beast of burden! I said to Ye, "How do you get along at the fairs?" "Oh," says he, "mortal man is queer. If I tell him I am gathering rags and know a plan to make good clothes out of them he'll say, 'Fine! Tell us how you do it,' but if say I am round telling how sons of God are made out of poor rags of men, he says, 'Away with you: we don't want you here,' and he runs me out of town, he does, hal-lulujah!"

I heard Ye preach at South Mountain. He sat on the mat floor while the crowd pushed into the door space and court-

yard front and rear. Said he, "Men, I've something to tell you. My name is Ye Soon-wha. I was a gambler, a drunkard, a libertine. I was lost altogether till I heard of God, and he forgave me and cleansed me and put peace right inside my soul, so that the worst man in Ever Plenty is the happiest man you'll find. You know how he did it? Why, he sent his Son Yesu to earth 1900 years ago to do it. He lived thirty-three years and did what God can do. He cured lepers, chased devils and raised men dead for days. Then he died of his own accord, by torture, nailed through hands and feet. Do you know why? To pay the price of my sins and your sins, and yours, and yours. On the third day He came out of the grave, and He's alive and in heaven now, running the whole world, and He wants you to listen and repent and trust. He is coming soon to call all the dead to life and judge everybody. Do you hear? Trust Him and He'll put peace inside your soul. He has for me, and it is better than drink, better than money, better than all the world." "What's he talking about?" asked a bystander. "Who knows?" said one rough-headed fellow. "He's been eatin' foreign medicine and is crazy," said another.

Ye and his friend Chun called to see me. They were interested in the great evangelist Moody. I told them about him and how he gathered in waifs and strays to Sunday-school; how one hulk of a fellow came to upset the meeting, and Mr. Moody dressed him down with a stick so that he was converted ever after. But there was no response, no expression of having understood what I said. An Oriental's understanding is so hidden away in the innermost recesses of his physical being that the words must perforate all sorts of tissue before they reach his soul; his ears are miles from the region of his comprehension; words are heard only as words, not as

thoughts. Evidently the story of Mr. Moody had not been understood.

I started off for a preaching tour and asked six of the Christians to go with me, first and foremost Happy Ye, but an answer was returned, "Very sorry; mother ill, must stay by her." A week later on the way home we heard that in Ever Plenty there had been a victorious Christian death, mother of Ye Soon-wha, aged seventy-three. My heart sang with joy at the peace and triumph of the Gospels; but when I reached the town this was the story: "The whole church is disgraced; it is too serious to speak of; we shall meet solemnly and tell the moksa (missionary). We thought Ye Soon-wha a Christian. Little did we know." Thirteen church members, with faces of sackcloth and heads bowed in shame, sat silent. "What has he done? Out with it!" Then Kim began. "Since the time of Yo and Soon (2300 B. C.) . . ." I said "I don't want Yo and Soon; I've heard all about them a thousand times. I want to know what Ye Soon-wha has done." "But," continued Kim, "I'll have to begin at the beginning for the moksa to understand." "Then I must pass on," said I. "Sonn can you tell what Ye Soon-wha has done?" Sonn said, "Yes; there are Western nations and there are Eastern nations; there are people who wear black clothes and there are those who wear white clothes." "Next! Kang, can you tell me what Ye Soon-wha has done?" "From the time that he was a boy," says Kang, "he always wanted his own way; he had a mind that didn't care what the people said or pleased." "Is that all you have to say, Kang? Then next." They looked at each other as much as to say '*key mak-yusso*' (we are gagged). My cook whispered to me, "Ye Soon-wha refuses to put on sackcloth for his mother; that's what he's done." "Is that all? Then, brethren,

dry your tears and let's be happy." "No, no." said they; "this will ruin us. The moksa must make him put on mourning or the church will go to pieces." I called Ye Soon-wha, that he might answer for himself. Said he, "What have I got to do wearing an eternal hat that hides all the face of heaven and going round uncombed like a warlock, mumbling, 'I've sinned, I've sinned?' It's devil-pidgin, every bit, hat and hair. My mother has gone home to glory and I have no cause for sorrow. Be it death itself, I'll never say '*mang hasso*' (I am damned)." The church fathers slunk home, saying to themselves, "We hate him not because he has done wrong, but because, compared with us, he is a mighty man of valor."

The funeral day of Ye's mother came round and I was down with grippe, unable to attend. I called the leaders, gave them the passage to read and the hymns to sing, told them to be quiet and orderly and make it a day to tell for the Gospel. I prayed that they might have special guidance, as I knew they were in the enemy's country. Late at night a messenger came to see me. There had been a fight at the funeral. Would I call Ye's friend and inquire? "Chun." said I, "what's this you have been up to? I can't imagine your fighting." "It's all right," says Chun. "When the moksa hears he'll understand." "Tell me, then, and don't begin with Yo and Soon, but give me just what happened." "Then," says Chun, "we read and sang, and that man Fish over the way stood outside the fence and shouted to us all through the service. Said he, 'There she goes, wings and all. Give her a lift. Shoo! Send her up to glory. If she falls, catch her on the fly.' I concluded he was a man to be dealt with, so after the funeral was over I cut a stick and went

into his house and gave him such a dressing down. I wasn't angry. I did it for his good, and told him he couldn't insult God in that way. He prayed me to let up, and said he'd never do so again. You remember Mr. Moody," concluded Chun. Thus the church passed through two crises in its history.

I was absent six months and then went back to the dear old north land where so many kindly faces waited. The moksa's impatience about Yo and Soon was all forgotten, all forgiven. A group, it seemed to me a little gentler, a little nearer the Kingdom, came out to meet me, among them Ye Soon-wha. The days flew by all too swiftly, and I was to leave this time for good. Kim, who once hated Ye because he wouldn't don sackcloth, said, "He's number one first among us." Then, when we reached the parting of the ways, "Moksa, I'm so sorry," said Ye, "but we'll all come to see you in the capital and have a jubilee." "Come," said I; "stay with me and tell the people in the great city what God has done for you." Ye never came. Outside of Ever Plenty a footpath skirts the hill; in and out it winds, until all huts are left and you are alone among the mountains and the pine. So far off and still some might pass it by and never see; but oh, how sacred a spot it is! In the thought of it tears come back to me and memories of him who was saved, for there two little mounds rest, waiting, side by side, 'neath which sleep Ye Soon-wha's mother and Ye Soon wha.

We, too, are waiting, waiting for the great assembly. Certain it is that when once our eyes have been brightened by the beauty of His countenance we shall look among the groups of those most exultant for a certain Ye Soon-wha, a Korean, once child of many devils, but by the grace of God gloriously redeemed.

